

# CHRISTIAN MONITOR.

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FROM THE CHRISTIAN HERALD.

## *Revivals of Religion.*

TROY, SEPT. 25, 1816.

It has pleased almighty God in the riches of his grace, to visit this city with a remarkable effusion of the Holy Spirit, during the current year.

At the commencement of it, our citizens generally were going on in their usual course; with the exception of an increased fervor among the members of the church, and a few solitary instances of conviction and conversion. Among these, there was one of a peculiar character. It was a young woman in the morning of life, who had not reached the years of maturity. The death of her father, which had taken place some time before, had made a deep and lasting impression on her tender mind. It was sudden and unexpected; and he left behind him a disconsolate widow, with a numerous train of weeping and dependent children. In the midst of their sorrows, this child was comforted by a pious friend, sitting at her side, with the consideration that God would be her Father, if she would put her trust in him. The impression then made was abiding; and her mind was some time afterwards aroused to a sense of the guilt and folly of her past life. Her distress soon arose to

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such a height, in the view of her sins against her heavenly Father, that she was obliged to abandon her business, retire into her closet, and prostrate herself before him.

It was upon her knees, in fervent prayer and supplication, acknowledging her transgressions, and imploring forgiveness, that the God of mercy manifested himself to her, as the Hearer of prayer, and one who pardoneth iniquity, transgression, and sin: and she rose, rejoicing in the salvation of God her Savior, her Father, and Friend. What encouragement is this for poor, overwhelmed, and distressed sinners, to repair to the Throne of Divine Grace, and cast themselves on the Savior of sinners?

She bowed a convicted and condemned sinner; and rose under a sweet sense of pardoning mercy; and soon became a transported saint!

After this period, the influences of the blessed Spirit began to be more generally diffused; and soon were distilled like dew, "and as small rain upon the tender herb, and as showers upon the grass." Among our children and youth, the work of grace spread with the greatest rapidity. Numbers from eight years old and upward were deeply convinced of their guilt and ruin by nature; and cried out

in distress, "What shall we do to be saved?" It was affecting to hear those little creatures speak of the vanity and folly of their lives—talk of the wonders of redeeming love—and singing "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord."

Their exhortations and prayers for their young companions were crowned with astonishing success. They appeared to be the favored instruments in the hands of God, of awakening, convincing, and converting each other; and in their little assemblies, they would all be melted in tears, in telling what God had done for their souls.

The effusions of the Divine Spirit now became general, and extended to all classes of citizens. The holy flame spread from house to house, and from heart to heart, until whole families felt its sacred influence. Husbands and wives, parents and children, masters and servants, all saw their lost state by nature, and the necessity of a change. Under the awful load of their guilt, they cast themselves at the foot of the cross, and begged and cried for mercy. And there mercy reached them, and raised them up, to rejoice together in the salvation of the gospel. Their houses now became houses for God; their sorrows were converted into joys; and their tears into songs of praise.

By this time, almost every part of the city became more or less the theatre of illustrious displays of Divine power and grace. All denominations of Christians shared in the transforming and animating influence. Our public assemblies on the Lord's day were crowded. Our private meetings,

which were now held every evening in the week, were solemn and silent as the grave. The hearts of our clergy were fired. The prayers of our churches were fervent; and the public mind seemed awed down before the majesty of Divine Grace, which laid the proudest sinner low. Infidelity was abashed—stood astonished—and shut her mouth. Scarcely a whisper was heard against a work in which the Divine Hand was so manifest. It was the almighty Redeemer riding forth in the midst of us, in the triumphant chariot of his gospel, conquering and to conquer.

As in all the works of God, and in all revivals of religion, there is a great variety; so there was here in the mode of Divine operation. Convictions, generally, were pungent and short; and transitions from guilt and horror, often sudden and rapturous. While some were aroused by the terrors of the law, others were allured by the grace of the gospel; while one was called with a still small voice, another trembled under the thunders of Jehovah.

Were it practicable, I could detail many encouraging and remarkable instances of conversion which fell under my own observation during the progress of the work.

I knew one little girl of twelve years of age, whose mind became deeply affected with a sense of her sins at the commencement of it, and so continued for several weeks without any relief. She uniformly returned from almost all the meetings, overwhelmed in tears, and seemed bordering on despair. She saw her other little companions snatched as brands



from the burning; and heard them admiring, with raptures of joy, the grace and glory of the gospel. But she was left under hardness of heart, and looked up in impenitency of soul. At length she lost sight of herself, and was overwhelmed with the boundless love of the Son of God, in dying for such guilty creatures. Eventually this love absorbed her whole soul, melted her into deep contrition for her sins, and brought her at the feet of Jesus. "Now," she exclaimed, "I am happy in the love of the lovely Savior. He has taken away the load of my weighty guilt, and brought me out of darkness into marvellous light. My soul rejoices in him; all things around me praise him; the world is new."

Another instance, more remarkable still, was a young woman of about fifteen, whose distress for sin had been deep and affecting for several weeks, without obtaining any hope of pardoning mercy. At length, her whole life appeared unveiled to her view; and she seemed placed on the verge of destruction, with the torments of the damned spread before her, into which she felt she was just plunging. With her sins pressing her down, and the flaming gulf of eternal misery, before her, she cried aloud for mercy, mercy, mercy, to her compassionate Savior, or she must perish forever. She cried until she lost the power of utterance, and then sat supported, trembling for about one hour, speechless, over the pit of destruction. At the close of this awful scene, which struck horror through the whole family, she suddenly burst out in raptures of joy and praise, that she had obtained de-

liverance. She was perfectly sensible, as she afterwards informed me, during the suspension of her bodily powers, and knew distinctly all that passed.

It was a sight of the Lord Jesus, she said, the almighty Savior of sinners, that gave her instant relief. He was presented to her view in all his mediatorial glory, as able and willing to save to the uttermost; and her shuddering soul clasped him in the arms of faith, and he bore her away as a brand from the everlasting burning.

Her liberated tongue now broke out in unknown strains, and her transported soul seemed rather in heaven than on earth, for several weeks. And she is now a joyful little christian, with but few intervening clouds between her and her great deliverer—pressing on after him to the realms of immortal glory.

The only remaining instance which I shall mention, was a venerable father, rising of eighty years of age. He had been remarkable for his integrity and uprightness through the whole course of his life; and probably stood as high for his morality as any citizen in this country. But when he saw, by the illuminating influences of the Holy Spirit, that he had neglected his God, however honest he had been towards men; when he saw that he had loved and served the creature more than his Creator; when the sins of his heart as well as his life were unveiled to his view; he was disrobed of all his righteousness, and sunk into anguish and despair. Oh, it was then his God whom he had dishonored! his great, his gracious, his good God, who had

fed and clothed him all his life long, whom he had insulted. It was his condescending, bleeding, dying Savior, whom he had slighted. He was an old sinner, just on the verge of time, ready to launch into eternity; there was therefore no hope for him. Such was the language of his horror and guilt, accompanied with groans of tormenting despair, which continued for several weeks. The sympathy and tears of his friends could not comfort him. The prayers of the ministers of religion and of the church, could not deliver him. The encouragements and promises of the gospel were not for him. He had slighted the everlasting joys of heaven; and hell seemed yawning for his eternal fall. He was, reader, one of the most affecting monuments of distressing guilt; whose streaming eyes, and wringing hands, and groaning heart, would have stung thine inmost soul. A venerable and affectionate father, dear to a large and respectable family, esteemed and beloved by all—tottering on the verge of time, and all before him a dreadful eternity! in this hour of sad extremity, when every heart ached, and our united cries ascended to the throne of God for his interposing mercy, the God of mercy came down for his deliverance!

He plucked him as a brand from the burning—led him to the ark of safety, the Lord Jesus Christ—and enabled him to put his trust in him for salvation. Now his despairing grief was assuaged, his flowing tears were dry, and his sighs and groans were converted into praises. His trembling hands were raised to the heavens, and his faltering tongue

shouted aloud for joy. And we all joined in thanksgiving and praise to almighty God, for such wondrous love, such boundless grace, such astonishing mercy.

But he was too rich a treasure to be left long on earth. His grateful and overflowing soul soon matured for heaven. Having had an opportunity of publicly dedicating himself to God, and obeying the dying command of his redeeming Lord, whom he felt bound to serve, and holding communion with his people, he was laid, in the course of a few weeks, on a bed of illness. There he languished for about ten days, under excruciating distress, with all the composure of a child of God, and with brightening prospects for the realms of glory.

When his dissolution drew nigh, in the full possession of all the powers of his mind, he called his beloved wife and numerous train of children and grand children around him, and gave them his patriarchal benediction. Having bid them all an affectionate farewell, and commended them to his heavenly Father by fervent prayer and supplication, like the good old Patriarch Jacob, he gathered himself up in the bed and expired, with the full prospect of a joyful transition to fairer and brighter worlds on high. Oh, "Let me die the death of the righteous, and let my last end be like his!"

From these interesting private occurrences, which took place during the triumph of Divine Grace in the midst of us, you will permit me to lead you to one of the most public joyful scenes which were displayed. It was on the first Sabbath in May last, the first Communion of the Presbyte-



ian Church, after the revival commenced. The day was fine, and a large congregation, of perhaps fifteen hundred or two thousand people, crowded the house. The services were appropriate; the attention was profound; all was solemn. When the morning exercises were closed, about one hundred persons came out from the congregation, approached the desk, and arranged themselves in columns before it. In these ranks of grace were found husbands and wives, parents and children, masters and servants. All descriptions of characters, high and low, rich and poor, bond and free, here met together; all monuments of the same rich and sovereign grace. From the lisping child of ten years old, to the venerable patriarch of eighty-two, with a large proportion of our finest youth, composed this rare assemblage of ransomed souls.

Thus arranged, they made a public profession of their faith, and solemnly entered into covenant with the Lord their God—to be his now, and his forever. After which, about thirty of them were baptized in the name of the Sacred Trinity, and the whole sat down together at the table of their glorious Lord, and commemorated his dying love.

The whole church, which now consists of between three and four hundred members, followed at different tables in succession until they had all communed with their exalted Head. They joined in the general joy of the wondrous triumphs of redeeming love, and sealed their engagement, to be the Lord's.

It was remarked by some who

were present, that never before had they seen and felt so much of heaven on earth. All was serious and solemn. Nearly two thousand people gazing on the wonders of redeeming love; and almost one fourth of that number feasting at the table of mercy, admiring and adoring the condescending God who had rescued them by his precious blood from everlasting ruin.

Surely the Lord was in this place: for the Divine Glory seemed to awe down our spirits, and fill our souls. It was to us the house of God; it was the gate of heaven.

In the afternoon the parents brought forward their children, and dedicated their households as well as themselves to God, according to his divine command; and about fifty children were initiated into his kingdom, by the holy ordinance of baptism.

“O give thanks unto the Lord, for he is good; for his mercy endureth forever.”

From that period to the present, the work of Divine Grace has more gradually progressed. I am not in possession of the exact number which have been added to the various churches; but I presume it is fair to calculate, that between three and four hundred persons have been made the hopeful subjects of Divine Grace, and have connected themselves with one or the other denominations of Christians among us. [Subsequent accounts say five hundred.]

This is a rich harvest of immortal souls, and demands our highest gratitude and praise. It has had the most happy effect in meliorating the state of society; in abash-

ing immorality and vice; in cementing us together in the bonds of unity and love; and in combining our exertions in promoting the glorious kingdom of our exalted Lord.

A generation is growing up in the midst of us to serve him, who are the hope of the church and the world. They may be instrumental in transmitting this fair inheritance to future generations, when we are gone off the stage. It may reach to thousands unborn; and its final result can only be measured by the immensity of eternity.

"This is the Lord's doing, and it is marvellous in our eyes!"

Nor is Divine influence, as yet entirely removed from us. "God's arm is not shortened, that it cannot save; neither is his ear heavy that it cannot hear!" One is awakened here, and another there, to the interesting concerns of eternity; and encouraging additions are still made to the churches.

We rejoice to state that what has been done here, as great as it is for one little city, is but a small specimen of the great goodness of God throughout our land. We have marked the triumphs of the Prince of Peace in many other parts of our favored country; and have united our humble gratitude with the general burst of thanksgiving and praise.

We hail the dawn of the rising glory of the church universal. The mighty efforts of the whole christian world, presage the approach of her happier days. May her millennial period be speedily ushered in, and the light of the knowledge of the glory of God shining in the face of Immanuel, shed its effulgence over all the benighted nations of the earth, until

the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Amen.

AN OBSERVER.

FROM THE CHRISTIAN HERALD.

*Hartwick, Otsego Co. (N. Y.)*  
Dec. 25, 1816.

THE God of Zion still lives, and his merciful promise, "instead of thy fathers, shall be thy children," is in our day remarkably fulfilling to the great joy of his churches.—It is matter of inexpressible joy to every pious mind, while viewing the deplorable state of man by nature, to see the arm of the Lord revealed as it is, in the conviction, and conversion, and sanctification of sinners. Feeling that others may be as deeply interested and comforted as myself, in hearing of what God has done, and is doing for this world, which lieth in sin and wickedness, by pouring out his Spirit on sinners, quickening and edifying his children, and building up his holy kingdom, I send you, a short account of a recent work of Divine Grace in Hartwick, Otsego County, (N. Y.) for your perusal and disposal.—The goodness and mercy of God to this little branch of his militant church, ever since it was organized, is truly deserving of the grateful remembrance and thankful praise of this people. This church was organized by aid of the Rev. I. Bushnell, a Missionary from the Connecticut Missionary Society, in May 30, 1800, and consisted of 12 members, mostly gathered from members of other churches, who had come from Litchfield County, (Conn.) into this then



howling wilderness.—The church continued for several years without the aid of any public teacher, except occasional missionary labors, and some labors by Baptist brethren who were in this vicinity. (Most of the members which then composed the church are gone to the house appointed for all living.) During the interval of several years, in which the church had no Pastor, some additions were made to their number of hopeful converts, and others who removed into this place; but it was literally true, that they were as sheep without a shepherd, and had many most severe struggles to keep the order and discipline of Christ's house, so that they are ready to say, "It is by the help of the Lord that they are brought to this time." In the autumn of 1806, the church and society had so far advanced in property, that they felt it a duty to make an attempt to settle a minister, and accordingly gave a call to Rev. Whiting Griswold, who was then laboring in this and in a neighboring town. He was ordained the November following, and remained their Pastor until June 5, 1811, when he was dismissed on account of ill health, and after a lingering complaint of the hectic, died January 13, 1815, aged 34 years. During Mr. G.'s ministry, the church was increased, and shared a partial revival in 1808 and 1809. Numbers were added almost every year, so that the church, though they had many struggles in discipline, have been at times greatly refreshed. In the painful struggle this church endured in parting with their beloved Pastor, whose praise is still in all the churches in this vicinity, they behaved with a great degree of

christian resignation, humility and perseverance; and what was comforting to them, they had their beloved Pastor with them in his last hours, and saw his steadfastness both in the doctrines and truths he had preached, and his great composure in his dying moments; so that, as he was truly beloved by them, he died truly lamented by all the church. After a few months the church again fixed her eyes on another, to break to them the bread of life, and by the special providence of God, on the very day that I was dismissed from my pastoral care in Burlington, a town adjoining, her committee made her request, according to the advice of their sick Pastor, that I should come and labor with them. Since my settlement with them, the church has endured many seasons of adversity and prosperity; a few hopeful converts have been found almost yearly. After a season of darkness and formality in religion for more than a year, about the 10th June last, it became very evident that God still had this little branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work and refresh again the hearts of his children. His merciful presence was visible as the light. This work made its first appearance in the Academy for young Gentlemen and Ladies; and a female from abroad was the first who appeared to be solemnly impressed. The church had for some time been wonderfully impressed with a sense of her degenerate state, and had been using measures, motives, and means for a revival; but their hopes seemed to be in a great measure blasted;

and iniquity seemed for a time to triumph. But there were some merciful intimations, and tokens of the sounding of God's feet in the tops of the mulberry trees; a cloud like a man's hand might be seen; but on the conversion of the above female youth, the work spread in the school, and soon it was found in the society, so that conferences from once in a week increased to twice, thrice and even every day in the week excepting Saturday:—The house of God became crouded, and a deep solemnity sat on most countenances. It was soon manifest that many were inquiring "what they should do to be saved." There was truly a shaking in the valley of dry bones; and the cloud of blessings continued to spread until it covered our spiritual horizon; from drops it became showers, and during the months of July and August, it seemed like one continued Sabbath-day. The work was mostly confined to the youth; yet some few heads of families have been taken, and what is peculiar, not one aged person for a long time was moved. In the latter part of the work many heads of families were cut down; and some from infidelity, Universalism and other errors, have been hopefully converted. Rising of 140 have been hopefully brought from darkness to light. Sixty-four have been added to this church, and nearly the same number to the Baptist church in this place. On the first Sabbath in September, 37 were admitted into the church, in the midst of a most *crowded, solemn audience*. This was a day long to be remembered by many souls. From the man rising of sixty, to the child of ten years, such

have been taken in this work; but the greater part are youth, and from pious families. God has indeed blessed the attempts to give youth and children a pious education; to which this church and others had for some time been attending. As yet, those who have made a public profession, appear to have the work of the Holy Spirit genuine in their hearts. The churches in this place are in harmony, and love among the brethren in a good degree prevails. In the month of October, the work had a partial check, on account of a certain minister, who introduced himself with his heresy into this vicinity. So fatal is novelty and error to a work of grace! The church, on the first Sabbath in November, had a very animating season; but the work has evidently declined, because *we* were ready to let the Holy Spirit depart. The church kept a day of fasting in the month of June, for their neglect of duty; and they had a like day the first Wednesday in December, when it appeared that God was ready to hear prayer; since that time there have been several instances of hopeful conversion; and the work has not wholly subsided. The character of this work of Divine Grace may be expressed in very few words: peculiarly pleasant, powerful, still, attended with pungent conviction, deep sense of total depravity, little terror, great sense of the guilt of sin; such were sweetly constrained to humble themselves before God in true contrition: backwardness to express their hopes of themselves; great sensibility of the opposition of their hearts in many instances; and the need of God's special grace to effect



this great change. One peculiar effect of this work of the Holy Spirit is a disposition to pray for, and to do good to the souls of others. A Missionary Society has been formed in this place, both among males and females, as aids to the support of a Missionary to be employed in the vacant churches in this vicinity, under the patronage of Union Association of churches, and the Board of Directors in this town. In all this God has wrought remarkably for this people; for which we are bound by every tie to bless, praise, and love his holy name—yea, let all people praise him forever. God is visiting many towns in this part of the vineyard. A work of Divine Grace has recently been manifested in Butter-nuts; more than 40 have been made the hopeful subjects of Divine Grace. In Eastern, a town adjoining, a shower of grace has been felt, and rising of 100 were under deep impressions; but the number of conversions are not known. In this last place, more than 20 families have erected the family altar, who had heretofore shut the Lord Jesus from their houses and their hearts. In the towns of Norwich, Homer, and Locke, the work is great. I might enumerate more than 30 towns in this part of the vineyard, that have had refreshing seasons of late; but I have already exceeded the bounds of my intended narrative. We may truly say, marvellous are thy works, Lord God, and let all men fear and love thy name.

HENRY CHAPMAN.

[The letter to the Editor of this paper, which enclosed the above account, gives the following additional information.]

HARTWICK, 30th Jan. 1817.

DEAR SIR,

AGREEABLY to your request, I enclose the within for your disposal. The blessed work of revival still continues with us; God has been pleased to come by his Holy Spirit into the Factory Village, so called, on the east line of this town, and breathe spiritual life into many dead sinners, within a few days. Several Universalists have been driven from their false refuges, and led to rest upon the tenderness of the Christian hope! It is truly a day of God's merciful visitation. Christians begin to see eye to eye, and are heard to inquire; What shall I do to advance this most important of all interests, and to be instrumental in the salvation of perishing sinners? God is recognised as the rightful Sovereign of the universe, and man as a steward, holding every thing subservient to the interest and honor of his King, and his Savior! Our little village seems none other than the house of God, and the very gate of heaven; every morning brings intelligence of new captives to the Prince of Peace. And may this Lamb of God continue his glorious conquest, until the vast family of man, who may live on the earth, shall be found sitting clothed, and in their right mind!

I am, dear sir, yours truly,

L. B.

By a letter lately received from Smyrna, Chenango County, N. Y. it appears that a remarkable display of the power of Divine Grace has recently been exhibited in the town of *Norwich* in the same County,—a place formerly noted for irreligion.

The work of the Lord was first manifest at the commencement of the present year, and in about three weeks from that time more than a hundred were added to the Baptist and Congregational Churches. For want of a church, the court-house was used for a place of public worship. The writer adds, "The infidel stands aghast and amazed. The Spirit of the Lord has taken hold of some of that class, and swept away their refuges of lies, as the rays of the sun dissolve the hoary frosts of autumn. All classes are subjects of this awakening:—the old and young—the rich and poor—the learned and ignorant—the lawyer, the farmer, and the mechanic—all are alike made to bow to the sceptre of King Emmanuel. O my friends, I want language to express my feelings on what is doing in the hearts of many of our fellow worms."

A remarkable revival has also lately taken place in the town of Newark, New-Jersey, principally confined to the congregation under the pastoral care of the Rev. Dr. Richards. Our correspondent states, "that not less than two hundred souls in that congregation are awakened and anxiously inquiring what they shall do to be saved. It is not only a great but a *deep* work, and unquestionably an extraordinary operation of the Holy Spirit. Between 20 and

30 youth, none perhaps older than 13 or 14 years of age, meet frequently for social and special prayer, the relation of whose experience is most rational; and their warm and fervent language in prayer evince the power of Divine influence on their infant and tender hearts."

*Extract from a letter, dated Newark, (N. J.) March 3, 1817.*

"It was a time of general and unusual declension, when the arm of the Lord was first revealed, and a glorious light from heaven shone round about us. The fire upon the Christian altar had not wholly ceased, but the flame was feeble and obscure, and had often threatened to expire. Prayer meetings were kept up, but for the most part thinly attended; and seldom could a solitary individual be found, who was inquiring the way to Zion. The wise and the foolish were slumbering together. But He who works for his own great name, looked down and pitied; and, at a time when human expectations were low, and when few could be found to weep over the desolations of Zion, some tokens for good began to be discovered. As early as about the middle of December, it was known that several young men were under very serious impressions. A few of these cases had been of five or six weeks standing; but, except in one or two instances, the fact had been carefully concealed in their own bosoms. Nearly at the same time an unusual spirit of prayer was felt by some of the Lord's people, who had had no communication with each other,



and by some who had no knowledge of any awakening among the secure. Their hearts were greatly moved at the low state of religion, and they could not forbear to cry, with unceasing importunity, "*Help, Lord! for the golly man ceaseth, for the faithful fail from among the children of men.*" Their minds were wonderfully turned off from creatures, and made to fix on God alone; and so great were their desires that the Lord would appear in his glory to build up Zion, that they were made to agonize at the foot of his throne, and to wrestle as Jacob did when he entreated for the life of the mother and the children.

Amongst their most early and solemn petitions, was, that the Lord would awaken his slumbering church, convince them of their awful backslidings, and cause them humbly and sincerely to return unto him, that with united heart, they might supplicate the outpouring of the Spirit, and a revival of his work.—How certain is it that God hath not said to the seed of Jacob; "*Seek ye me in vain!*"

On the evening of the 19th December, at a stated prayer meeting, the first public and visible token of the Lord's special presence was witnessed among us. This meeting had been established for more than three years, and, though in a place quite central to the congregation, it had often happened that not more than 20 or 30 persons attended; but on this evening, from some secret impulse, perhaps, on the minds of the people, not less than 200 persons were present. On this occasion, the 7th chapter of the 1st book of Samuel was read, and the

attention of the audience directed to the conduct of Israel when they lamented after the Lord on the plains of Mizpeh, and to the counsel of Samuel.—It was a solemn and melting time: professors of religion were made to weep over their own backsliding, and earnestly to implore the Divine mercy; and others were excited to inquire *what they should do to be saved?*

The Lord's day following will long be remembered by some, as a season of more than ordinary interest in God's house. The Christian was awakened from his long night of slumber, and the secure sinner made to tremble while he contemplated the vast concerns of an approaching eternity.

These impressions were imperceptibly and gradually extended; and, when the New Year opened, such an anxious desire was felt on the part of the Lord's people to humble themselves for their sins, that the following Thursday was set apart in the congregation, as a day of fasting, humiliation, and prayer. The former part of the day was spent in the closet; and at 2 in the afternoon, the congregation assembled in the house of God, to mingle their tears and pour out their supplications together. It was a favored season; many a heart was broken, and He, who never refuses to listen to the cry of the humble, lent a gracious ear to the supplications of his church. Not a few date their first religious impressions on that day; and, at the same time, others found joy and peace in believing.

From this period the work has rapidly spread, and is now become general in the congregation, and extends more or less into all parts

of the town, particularly in the Baptist society.

Scarcely a day passes by, without witnessing the song of praise from the lips of some new-born soul.

I cannot speak with certainty as to the number of the awakened, but I do not feel the smallest hesitation in pronouncing it to exceed 300; more than 100 of whom have obtained a hope that they have passed from death unto life. Time only can determine as to the genuineness of this work; but the view at present is amazing, and it appears to be a work of great power. Convictions in many cases are deep and pungent, and often succeeded by extraordinary light and peace. Among those who are comforted, some have their hearts filled with love in contemplating the work and character of Christ, and are enabled cheerfully to commit their everlasting interests into his hands.

This solemn work has been attended with much feeling, at the same time that it has been free from any lively agitation, noise, or disorder; more than the ordinary exercises experienced in the momentous change of passing from death unto life. It has extended more or less to all ages and conditions; and men of the stoutest hearts and proudest spirits have, like the stubborn and lofty oak of the forest, been compelled to yield to its power, and bend to the mighty rushing wind. Many heads of families are the joyful subjects of this power; but the greater number are in the morning of life, and some even from 10 to 15 years of age.

The people of color, also, on

this occasion, have been remembered by the great Head of the Church; and more particularly those who have attended for instruction in the Sunday school.—What encouragement does this fact furnish to teachers and patrons of these highly beneficial and interesting institutions; and what delight and pious gratitude must the reflection occasion, that He who gave himself a ransom for all, to be testified in due time, has brought, as we humbly trust, a number of this poor, and neglected, and suffering people to experience the riches of his grace! and it will be seen, in the light of eternity, whether or no their benevolent exertions have been blessed as a mean in accomplishing this happy end.

During the progress of this revival, much quickening and consolation has been imparted to Christians, though for the most part not until they had been the subjects of great searching of heart, and deep humiliation before God. It has been an occurrence not unfrequent among professors, and particularly in the early part of the blessed work, to lose a sense of God's favor, and even to relinquish their hopes. They were smitten with such a conviction of their awful departure from God, that they could not think it possible that they had ever known the Lord in truth. But, with few exceptions, after a season of darkness and conflict, they have regained their hopes, accompanied with new and peculiar delight in God's service, and with renewed zeal for the honor of his cause.

We have no reason to think that there is any suspension of the



Divine influences; but that, on the contrary, the blessed dews of heaven are still descending upon us.

## FROM THE PANOPLIST.

A letter to the editor dated on the 27th ult. at Amherst, (N. H.) contains the following information. "God in much mercy is granting us a rich effusion of his Holy Spirit. Within the course of the last fortnight *one hundred* have either obtained hopes, or are solemnly impressed."

The pastor of the church in Locke, (N. Y.) writes as follows; "The state of things in regard to religion, is very interesting with us. The Lord has been very gracious to this people. About 170, we hope, have been the subjects of Divine Grace; and the work continues with a good degree of power. Thirty were added to the church last Sabbath. On the same day 50, and a short time before 25, were added to the church in Homer, under the care of the Rev. Mr. Walker. In Ithaca and the vicinity, the Lord is carrying on a great work."

There is a considerable revival of religion in Fairfax, (Ver.) and in many other towns. It is supposed, that half the towns in that State are now visited with gracious tokens of the Divine presence. A letter states, that in every town from Burlington to Manchester, a distance of more than 100 miles, there is a revival, or at least, more than ordinary concern.

A letter to the Editor, from a clergyman of the first respectability, has the following words. "God is carrying on his good

work, in many parts of this State, in a manner most wonderful and glorious. Never, in this part of our country, have we experienced such a season before."

A letter, which we have just received from another clergyman, states that there are some favorable appearances at Peacham; that there is considerable attention at Danville; that at Barnet a small village, 15 or 20 have been the hopeful subjects of Divine Grace, and that the work has been glorious at Montpelier.

We learn, also, that a very powerful revival has taken place at Castleton and Brandon. In the former place, above 90 persons were admitted to the church, at the communion in February; of whom 33 were baptised.

## FOR THE CHRISTIAN MONITOR.

THE following article is taken from the 5th volume of "Alden's Collection of American Epitaphs and Inscriptions, with Occasional Notes." It furnishes a very solemn comment upon that Divine declaration, "My Spirit shall not always strive with man;" and deserves the serious attention of those, who are struggling against the dictates of conscience, and violating those resolutions, which in sickness or in trouble they had formed, of walking in newness of life.

The Rev. JOHN GANO gathered the first Baptist society in the city of New-York and became its pastor in 1762. He was a distinguished chaplain in the American army, during the revolutionary war. In 1788, he removed to Kentucky, and preached, in vari-

ous places, to great acceptance and the spiritual benefit of many. His days were ended at Frankfort, in August, 1804, at the age of 77 years.

While he was in the ministry at New-York, a certain man, who had lived in open hostility to the laws of God, a debauchee, a drunkard, a gambler, a blasphemer, a reviler of every thing sacred, was suddenly seized with a most excruciating disorder and his dissolution seemed to be fast approaching. However great were the pains of his body, yet greater were the tortures of his conscience. He sent for Mr. Gano; desired his earnest prayers; appeared to be penitent; and made many promises of amendment, should his life be spared, of which he had very little expectation. Mr. Gano was importunate at the throne of Grace for his recovery, and that he might have opportunity to carry his good resolutions into effect.

Contrary to the apprehensions of every one, he, in a few days, obtained relief, and was restored to health; but, as too often has been the case, the vows and promises made in the hour of threatening danger were soon forgotten. Mr. Gano took an early occasion to remind him of the danger, from which he had almost miraculously escaped, and of the solemn purposes of reformation he formed in the extremity of his distress. The man was impatient at the suggestion, said it was no time then to think of what he had promised when tortured by disease, and pursued the sinful pleasures of the world without control.

An allwise God saw fit, in a

little while, to visit him with a return of the same excruciating disorder and under circumstances of equal alarm. He now reflected upon the disregard he had shown to his vows and obligations. The terrors of the Lord were set before him in awful array. It now seemed to him that this repetition of the dread malady was a judgment of heaven upon him for pursuing his midnight revels, drunkenness, impurity, and blasphemy, when he had, as it were, covenanted with God, that, if his life were prolonged, he would become a new creature. He sent for the same pious minister of the gospel, who, in reminding him of his former illness, promises, and subsequent wicked career, was anticipated by the unhappy man, who frankly charged himself with all the guilt he had incurred, was lavish in self condemnation, and, like a true penitent, could hardly ask for another opportunity to serve his Maker, when he had so obstinately abused that, which had been so wonderfully granted him. However, he, at length, said, if it were possible for him to recover, he should never, he was certain he should never again give the adversary such an occasion of triumph. He would renounce the company of his abandoned associates and would become a champion of the cross. Mr. Gano prayed with him and for him, like a wrestling Jacob, that his health might be restored; that he might evince to the world the sincerity of his heart by the holy life he should lead, and that an example of such solemn promises, once so criminally broken, but of which he now seemed so sincerely to re-



pent, might be overruled in providence to the glory of Divine Grace and the good of his wicked associates.

In due time, the anguish of his disorder abated. He recovered again like one from the dead; but, awful to relate, he soon relapsed into all the vileness of his former life, and was dead in trespasses and sins. He cast off all fear of God; no longer regarded the laws of that holy Being, whom he had so long despised, but whom he had so recently promised, in the most affecting manner, to obey. He cared not for the vows he had made or the obligations he was under, but yielded, without restraint, to all the base propensities of his polluted heart.

Mr. Gano, as soon as in his power, administered his faithful admonitions, copiously enlarged upon the heaven-provoking aggravations of his guilt, and the awful condemnation which awaited him. He was heard with reluctance, and the poor unhappy mortal rushed headlong into the vortex of dissipation, wretchedness, and ruin.

The Spirit of God will not always strive with man. He was, at length attacked by the same violent disorder, and death was fast approaching. However unwilling he was to hear the counsels and remonstrances of Mr. Gano in health, he was willing to send for him in his unutterable distress of body and mind. How often are those to be found, who have little regard for God and his institutions, when in health, yet, in the prospect of dissolution, are willing and eager to call on him for help and to solicit ministers and pious friends to call on him in their behalf.

Mr. Gano visited the unhappy man in his distress, but no tongue can describe the horrors of the mind, his pangs of remorse, more dreadful, than the pangs of death. There was no opportunity for conversation, such was his deplorable situation, agony, and heart-breaking state of despair. All, which could be done, was to pray for him. Once more the pious servant of the cross kneeled down by his bed in order to intreat the mercy of God; but what seemed like a special interposition of heaven, Mr. Gano was unable to utter a single sentence! As soon as he opened his mouth to pray, he was seized with such a fit of coughing, that his whole frame was convulsed. He paused till calmness had succeeded this unexpected and extraordinary incident. He then attempted, once more, to pray, but was instantly affected in the same wonderful manner! At length he became composed and, the third time, exerted himself to offer up his petitions for his abandoned, despairing, dying fellow creature; but, the third time, he was affected in the same almost miraculous manner! He immediately rose and said it was out of his power to pray. He was utterly unable to strive against such an evident interposition of God. Mr. Gano, however, thought that he would merely say, *the Lord have mercy on him!* but, as he was about to pronounce these words, the unhappy man expired in a state of horror not to be described, and uttering blasphemies too awful to conceive! *He, that, being often reprov'd, hardeneth his neck shall suddenly be destroyed, and that without remedy.*

FROM THE CHRISTIAN OBSERVER.

THERE is an expression, not uncommon among religious people, which has, I think, been greatly misunderstood, or misapplied, viz. the *Leadings of Providence*. I have heard this question proposed, "How may we discern the *Leadings of Providence*?" I beg leave to offer a few thoughts on the subject.

The meaning of such a question I should suppose to be this,—How may we know, in cases of doubt and difficulty, the way which God seems to point out? In answer to such an inquiry, it may be observed, in the first place, that we can never safely conclude, that God points out this or that way, because it is *easier* than any other. However God may be pleased, on some occasions, to make the way of his people plain before them, we have no grounds to believe that he *generally* leads them in that way, which in the common sense of the word, is *easy*; on the contrary, many scriptures intimate that he leads them in difficult paths, to humble them and to prove them, and to show them what is in their heart. If the ease with which a thing may be accomplished, is to be considered as a providential intimation of God's will, we may often justify wickedness. Hazael knew from the Lord, that he was to be king of Syria, in his master's room, (2 Kings, viii, 13.) His master's situation at that time was such that he could with ease and secrecy despatch him; accordingly, he did so; (verse 15) but no one will be so absurd or wicked as to say

that the convenient opportunity which he had of doing this, was a Divine intimation that he should commit the act. On the other hand, David had a promise from God that he should be king of Israel in the room of Saul, and was actually anointed by Samuel. Under these circumstances, he found Saul in a defenceless state in a cave; he could with all ease, have slain him, and a way would thus have been open for his accession to the throne. Abishai, who attended him, pronounced it a providential call; "God hath delivered thine enemy into thine hand this day." But David thought otherwise: he had more knowledge of his duty than Abishai had, and therefore would not put forth his hand to hurt the Lord's anointed.

Secondly—It is equally unsafe to judge of the will of God from *strong impressions* upon the mind. Many well disposed persons, place an undue and dangerous confidence in these. It would, perhaps, be going too far to deny that God has ever communicated his will to holy men in this manner; but it is certainly of great importance to remember, that impressions may come from a bad, as well as from a good quarter. Satan often infuses sudden thoughts into the mind; and more effectually to gain his purpose, transforms himself into an angel of light. All impressions, therefore, should be brought to the touchstone of God's word; they should be jealously examined, and scrupulously tried by the only rule of duty, and no further attended to, than as they agree with that rule,



which they assuredly will, if they come from God. He will never impress any thing on our minds which is contradictory to his own words.

The same observations may be applied to *dreams*. I know that many religious persons have a propensity to be led by them. No doubt the will of God has been, on many occasions, revealed to his servants in this way; but dreams may be traced to various sources; some may be from God, others we can scarcely doubt from their nature and tendency, are from wicked spirits; but in general, we may presume that a dream cometh from the "multitude of business." Now, when a man is perplexed about any matter, nothing can be more natural than that having his thoughts much employed on the subject by day, he should dream about it in the night, and dream, too, that he adopted some particular mode of conduct; but it would be very absurd to infer, that *that* mode of conduct *ought* to be adopted. The utmost which can be fairly allowed, is, that the hint should be duly weighed, and tried in the same way as impressions, by the only rule of duty—the word of God.

With regard both to impressions and dreams, it may, I think, be justly observed, that if ever the will of God has been signified in these ways, the occasions have been extraordinary, and we have thence no warrant, to expect intimations of the same kind. Besides, having now a complete volume of God's revealed will, we have no right to look for direction in the path of duty, to any other quarter; and even in seek-

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ing there, a caution may not be unseasonable. Some well-meaning Christians are apt to judge of the will of God, or what they term the leadings of Providence, in any matter from particular passages of Scripture, which present themselves, on opening the Bible for the purpose. Such conduct, however, savors of enthusiasm, and is not unlike tempting God.

After all these observations, it will be said, no direct answer has been given to the question,—How may we judge of the leadings of Providence? By way of answer to the inquiry, I would suggest the following hints, each of which might be considerably enlarged upon.

1. It is a great thing to be in the habit of holy and humble intercourse and communion with God; those who are so, will not be permitted greatly to err. "In *all* thy ways acknowledge him, and he shall direct thy paths."

2. An enlarged acquaintance with the word of God, will be peculiarly helpful in cases of doubt and perplexity. That word contains sufficient rules and directions for every part of our conduct in life; and those who are conversant in it, and study it with humility and prayer, will be able to select such instructions as are adapted to their particular circumstances. The word of Christ, therefore, should dwell in us richly.

3. Prayer to God, on the subject of the particular difficulty, may be properly recommended. God has encouraged us to come to the throne of grace, in order to obtain grace to help in *every* time of need. Whenever, therefore, the understanding is unable

clearly to discover the path of duty, (abstracted from which no leadings of Providence are to be supposed,) we should, with humble boldness, intreat the Almighty's blessing on the use of our reasoning powers, in investigating the directions of his written word. If any man lack wisdom let him ask it of God.

4. It is of very great importance to have acquired a habit of Christian self-denial; if we are defective here, our judgments may be easily warped; and many, it is to be feared, thus err; under the idea of following the leadings of Providence, they hastily take the way of ease or inclination, instead of seriously and deliberately studying the rule of duty.

Lastly.—Let me recommend patient waiting upon God, as indispensably necessary; but to this we are, in general, exceedingly averse; when our minds are set upon a thing, our time is always ready; hence we are apt to go before our guide. "Tarry thou the Lord's leisure," is needful counsel. The great secret, indeed, respecting this subject, seems to be; "Wait on the Lord, and keep his way."

FOR THE CHRISTIAN MONITOR.

## *Essays on Experimental Religion.*

No. III.

DISTINGUISHING FEATURES OF  
CHRISTIAN EXPERIENCE.

4. No trait of the Christian character, no part of religious experience, is more important, or more distinguishing, than *humility*.

It is obviously the design of the Christian system to stain the pride of human glory; to convince us that we are poor, guilty, and perishing, that we may come and receive mercy through the merits of the Redeemer. The glad tidings of the gospel are, that Jesus Christ has come to save *that which was lost*; that One has died for all, because *all are dead*; that infinite love has provided a Savior, that whosoever believeth in Him *might not perish*. To the unhumbled soul, such tidings are not welcome. The King of Heaven has provided a glorious feast, and has invited *the needy, the maimed, the halt, and the blind*, to come and partake of it *without money and without price*. None but the poor in spirit will accept the invitation. The criminal is not prepared sincerely to ask, and thankfully to receive gratuitous pardon, till he feels the justice of that sentence which condemns him. A sinner is not prepared sincerely to ask, and thankfully to receive the remission of sins, as an act of Divine Grace, till he is disposed to take his proper place, as a guilty, hell-deserving creature, at the foot of the cross. A believing heart must evidently be a humble, contrite heart. He, who is proud of his own righteousness, will not seek to be justified by the righteousness of Christ. He, who leans to his own understanding, will not submit to the teaching of Christ. He, who makes his own will the rule of his life, will not subject himself to the guidance of Christ. But the true believer is taught by the Word and Spirit of God to entertain juster views of his own cha-



racter. Beholding and loving God's holy law, he sees his own deformity, he feels his own unworthiness. The knowledge of what he ought to be, and of what he is, destroys the hope of being justified by his own righteousness, directs his attention to the grace of God in the gospel, and lays him low at the feet of Jesus. There, while he looks at Him, whom he hath pierced, and contemplates the divinity of His person, the depth of His humiliation, and the design of His sufferings, he abhors himself, and repents in dust and ashes. The longer he continues in the school of Christ, the more does he learn of the evil of sin, and of his own pollution by it, and the stronger becomes his conviction, that without Christ he can do nothing. Every day that he lives, he feels his need of divine instruction; of pardoning mercy; of renewing, sanctifying grace. His is a life of dependence. He feels himself poor, and he asks alms daily. The life which he lives in the flesh is maintained by faith in the Son of God. The greater are his attainments, the more clearly he perceives how much is still to be attained; and, like the great apostle of the Gentiles, he is ready to account himself *less than the least of all saints*.

Such is the character, delineated in the Scriptures, as an object of Divine favor. "Thus saith the Lord, heaven is my throne, and the earth is my footstool; but to this man will I look, even to him, that is *poor and of a contrite spirit and trembleth at my word*." "I dwell in the high and holy place; with him also who is of a *humble and a contrite spirit*, to revive the spirit of the humble,

and to revive the heart of the contrite ones." Jesus Christ came to "preach glad tidings to the meek, and to comfort them who mourn in Zion." It was not the Pharisee, who boastingly thanked God, that he was not as other men, but the publican "who standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, and said, "God, be merciful to me a sinner," that Christ pronounced justified. He honored with peculiar commendation the Centurion, who did not think himself "worthy, that Christ should come under his roof;" and to the woman, "that had been a sinner," when she washed his feet with her tears, and wiped them with the hair of her head, he was pleased graciously to say; "Thy faith hath saved thee, go in peace."

The humble, contrite spirit, thus enjoined and recommended is interwoven with every gracious affection; with every part of Christian experience. "A truly Christian love, either to God or man, is a humble, broken-hearted love. The desires of the saints, however earnest, are humble desires. Their hope is a humble hope, and their joy, even when it is unspeakable and full of glory, is a humble, broken-hearted joy, that leaves the Christian more poor in spirit, and more like a little child, and more disposed to a universal lowliness of behavior."

All right views of God, are of a humbling nature. He, that beholds the majesty of the Great Jehovah, must feel his own nothingness; and, like Abraham, will account himself *but dust and ashes*. He, who realizes and loves the perfect holiness of God,

must see and abhor his own corruption. In proportion to the Christian's knowledge of God, will be the depth of his self-abasement. He, who has vivid impressions of the infinite excellency and glory of the Divine Being, will feel the weight of obligation to love and serve Him *with all the heart*; and will discover unspeakable criminality in his want of love, reverence, and gratitude. He will see, that all which he has felt is as nothing, in comparison with what he ought to feel. Instead of valuing himself upon what he has seen and experienced, and supposing that his own attainments are superior to those of others, he will be amazed at his own stupidity, and will be apt to suppose, that others are far beyond him. Not being able to look into their hearts, he will find it difficult to believe, that their love is so cold, their gratitude so feeble, their proficiency so small, as his own. If he entertains a persuasion of the love of God toward himself, in choosing him to be a vessel of mercy, in renewing his heart, and forgiving his sins, this will give him still deeper impressions of his own vileness. For a truly humble person, never feels more of the spirit of self-abasement, than when loaded with favors, of which he knows himself to be most unworthy. That thou mayest remember, and be confounded, and never open thy mouth any more *when I am pacified toward thee* for all that thou hast done, saith the Lord.

There is a counterfeit humility attending those religious affections, which are not genuine and saving. Of this humility it is the very nature to be highly conceit-

ed of itself. "It is difficult for an unhumiliated, self-righteous man not to betray his hypocrisy, by being proud of his self-abasement." But true humility does not consist in thinking that we are humble. They who possess it *really believe* themselves to be exceedingly vile and ill-deserving; and it does not appear to them, as though there was any virtue in seeing things as they are. On the contrary, when their sense of unworthiness is the greatest, they are so fully convinced, that, in the sight of God, their guilt surpasses all their conceptions of it, that they cannot but abhor themselves for their remaining pride. "It does not appear to them worthy the name of humiliation, for those who are so infinitely mean and detestable to come down to a place, which, though lower, than what they formerly assumed, is yet vastly higher, than is proper for them."

So far as the spirit of Christianity prevails, these precepts of an apostle will be observed, in which we are directed *in honor to prefer one another, and in lowliness of mind to esteem each other, better than ourselves*. "A true saint is not apt to think himself eminent in any thing: but especially in his humility. There is nothing that appertains to Christian experience, so much out of his sight. His pride he easily discerns, and is apt to take much notice of; but hardly discerns his humility. On the contrary, the deluded hypocrite is so blind to nothing, as to his pride, and so quicksighted to nothing, as to the shews of humility, that are in him. He is quick to discern the mote in his neighbor's eye, but sees nothing of the beam, that is in his



own; and is more affected with his neighbor's ring, or ribband, than with all the filthiness of his own heart."

Before I conclude the present Essay, I would seriously request my readers to examine themselves with respect to their possession of that humble, contrite spirit which God will not despise. It does not form the character which the world admires. When the Christian is exhibited, as poor in spirit, abasing himself before God, sorrowing for sin, pleading like the publican for mercy, and relying upon the righteousness of Christ, as the only ground of acceptance, it is not a portrait, which the world contemplates with complacency. Do any of my readers behold it with feelings bordering on contempt? Do they prefer the character, founded on pride and self-esteem, to that which rests upon the lowly basis of Christian humility and self-abhorrence? If it be so, be so honest as to avow it; and so consistent, as while you dislike the spirit which Christ requires, to forego all expectation of the reward that He offers. Alas! how deeply is it to be lamented that any of our race should fail of an interest in the great salvation, so dearly purchased, so freely offered, because they will not know, or knowing will not feel, their exceeding guilt, their desert of God's displeasure, their absolute dependence on His mercy!

Can the reader truly say, as in the presence of God, that he feels himself "to be a vile and hateful sinner; possessing a character which is condemned, and cursed, and in its own detestable nature deserving everlasting wrath?"

Do you indeed abhor yourself? Were God to treat you according to your guilt, by executing upon you the threatenings of his law, should you not think it unjust? Were men to esteem you as vile as you are, should you not think yourself injured?

When you approach God in prayer, do you take the place of a beggar, asking for charity; of a criminal, that knows himself destitute of merit, pleading for mercy? Do you find cause to believe, that the humble spirit of the Gospel is interwoven with your habitual deportment? Do you walk humbly with God? Are you habitually disposed to esteem others better than yourself? Is the remaining pride of which you are conscious, a source of daily regret, a subject of frequent penitential confession in your addresses to God? Is it your heart's desire, and your fervent prayer, that you may be emptied of pride, that you may feel yourself to be nothing; and are you willing, that God should employ whatever methods he may think proper, to make you, and to keep you humble and broken hearted to the end of your days?

These questions do not relate to points of idle speculation. The religion of Jesus cannot dwell in an unhumiliated heart. "God resisteth the proud, but He giveth grace unto the humble." "The hungry He filleth with good things, but the rich He sendeth empty away." If humility be wanting, all is wanting. It is a standing law of Christ's kingdom, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." A. B.

## RELIGIOUS INTELLIGENCE.

*American Missionaries at Ceylon.*

THE Missionaries who sailed from Newburyport, October, 1815, arrived at Ceylon the March following. During their voyage they had public worship on deck every Sabbath, except three; regularly met in the cabin for morning and evening devotions; frequently conversed on religious subjects with the crew, and were enabled to spend much of their time in study, almost as profitably, as they could have done on land. In a letter which has been received from them, they express the hope, that two of those who sailed with them, had experienced, during the voyage, "a work of grace in their hearts." One of these was a young man, once "in good circumstances, but dissipated. Providence frowned, and he became reduced, so that he was obliged to go before the mast. His mother comforted him, and often said, she had rather he would go before the mast in a mission ship, than command in any other vessel. He went, as he says, laden with sorrows, not for his sins, but in rebellion against that Power who had reduced him. His mother followed him with her prayers; and they were answered. Mr. Warren often and impressively conversed with him; at first it was irksome; soon it became interesting; at length he could find no rest but in Jesus."

"Few seasons," observe the Missionaries, "have we found more grateful to our feelings, or more quickening to our hearts, than *the monthly concert of prayer*. The thought is truly animating, that here, in the midst of the ocean, we can unite with our friends in America, and with Christians in various parts of the globe, in praying for the same glorious object, the prosperity and extension of the Redeemer's kingdom."

On their arrival at Ceylon, they found "many warm friends. Many," they say, "who make no pretensions to religion, are forward to render us all the assistance that we need. The dispensa-

tions of God's Providence toward us from the time, we left our native shores, have been such, as to cause us all to unite in making the observation, that *God is evidently trying us with mercies*, instead of afflictions. Our voyage was remarkably pleasant. Our reception in this place has been all that we could wish. We are all alive and in health. We are all of *one heart and one soul*. We hope we shall take heed, lest we fall out by the way. We will bless God for the past, and rely upon His grace for the future."

They had not determined, (April 9th) upon any permanent Missionary station, but were waiting for letters from their brethren at Bombay, and from the Baptist Missionaries at Serampore, to both of whom they had written. In the mean time, they were frequently preaching (in English) and were about taking under their care a number of the natives, of the higher class, to instruct in *theology*, with a view to their becoming, ultimately, preachers of the gospel to their countrymen. There are upon the island five Missionaries of the Methodist Society, who are engaged in printing the new translation of the Cingalese New-Testament.

*Foreign Mission Societies.*

DURING the winter of 1812, Societies were formed in this District, auxiliary to the American Board of Commissioners for Foreign Missions, for Saco and Biddeford; for Portland and the vicinity; for Northyarmouth and the vicinity; for Brunswick and Topsham; for Bath and the vicinity; for Hallowell, Augusta and the vicinity. These Societies were originally formed for the term of five years.

At the Annual meeting in Bath, on the 7th of February, it was voted,— "As the term for which this Society was originally formed, had expired, and yet the object, at which the institution aimed, demands the united ex-



ertions of all, who feel for the welfare of souls, and for the salvation of the heathen,—that this Society be continued and a new subscription paper prepared; which was accordingly done and signed by all present." The officers chosen, are the Rev. Mr. Jenks, President, the Rev. Mr. Ellingwood, Vice-President, Dr. Adams, Secretary, and Mr. J. Hyde, Treasurer.

The annual meeting of the Foreign Mission Society of Hallowell, Augusta and the vicinity, was held at Augusta, on the 19th of February. A sermon was delivered by the Rev. Jotham Sewall, from Numbers xiv. 21, *But as truly as I live, all the earth shall be filled with the glory of the Lord*. The Rev. Mr. Gillet was chosen President, the Rev. Messrs. Tappan and Thurston, Vice Presidents, Gen. Sewall, Secretary, and John Sewall, Esq. Treasurer. The article of the constitution, limiting the continuance of the Society to the term of five years, was voted to be struck out.

#### *American Society for Educating pious youth for the Gospel Ministry.*

THIS Society was organized in Boston, in December, 1815. His Honor William Phillips, is the President, and has made a donation to the Society of \$1000. Samuel Salisbury, Esq. of Boston, Wm. Bartlett, Esq. of Newburyport, and Hon Wm. Reed of Marblehead, are the Vice Presidents. Rev. John Codman is Corresponding Secretary. The Directors are the Rev. Messrs. Eliphalet Pearson, Abiel Holmes, Daniel Dana, Ebenezer Porter, Joshua Bates, Brown Emerson, and Asa Eaton.—No one is assisted by the Society, without "producing from serious and respectable characters, unequivocal testimonials of real indigence, promising talents, and hopeful piety."

Within eleven months from the organization of the Society, besides a permanent fund, more than \$4000 were collected for immediate use; "by which 40 young men of hopeful piety," [the present number on the funds is 53.] "belonging to different States, between

Nova-Scotia and the Mississippi Territory, have been assisted, and are now in different stages, and seats of learning, who are prosecuting their "studies with a sole view to the Gospel Ministry."

#### *American Society for Evangelizing the Jews.*

THE "sole object" of this Society is "to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgement of Jesus Christ of Nazareth, as the true Messiah, and to the experience of the power of his grace." It was formed in November last, at New-York, where there is a number of synagogues of Jews. Its President is the Rev. Dr. Milledoller, of that city. Mr. Frey, a Jewish preacher of the gospel, now in this country, has been employed by the Society to preach a course of Sabbath evening lectures to his countrymen in New-York.

A Female Society for promoting Christianity among the Jews has been formed in Boston. They have transmitted 100*l.* sterling to the Jew's Society in London. In the letter acknowledging the receipt of that sum, it is mentioned, that such pressing calls had been received from Russia and Poland for the Hebrew translation of the four Gospels and Acts of the Apostles, that *one thousand* copies were about to be distributed there. "We have also two young Jewish *Rabbies*, who are studying for the ministry, in whom *the grace of God is very conspicuously displayed*. If our funds are sufficient we hope to complete and publish the [Hebrew] New-Testament in the course of next year. No pains are spared to make it a perfect work, and a most important translation it will be."

#### *Mite Societies.*

IN January two Societies were formed in Augusta, the one of males the other of female youth, for the purpose of assisting in the education of heathen children. The female Society consists

of about forty members; the other of about twenty. They have adopted the following Constitution.

"The American Missionaries at Bombay are earnestly engaged in the education of heathen children and youth; many thousands of whom are growing up around them in the greatest ignorance, corruption, and wretchedness. They have found in that city many orphans, without food, without clothing, without instruction; there being no one to care either for their souls or their bodies; some of these they have taken into their own family, that they may feed, clothe and educate them, which they can do in that country at a very small expense. They have also opened a school for the instruction of heathen children and youth. They are very desirous of having it in their power to increase the number of such schools, and to take a still greater number of such poor ignorant children into their own family. A plan has also been set on foot to instruct Indian children in our own country by means of schools under the direction of Christian Missionaries and teachers, that so by the blessing of God, their situation in this world may be improved, and they may be prepared for a blessed eternity.

"We the subscribers desire to be thankful to God, that we were born in a civilized and Christian country, where we have the means of knowledge; that we have enjoyed and continue to enjoy the affection and care of kind and watchful parents; and that we have opportunities of reading God's blessed word, and of receiving instruction from the ministers of Christ.

"At the same time we feel it our duty to pity those in other parts of the world, who do not enjoy the same privileges, and to do something for their relief. If by our little contributions we could save only one poor child from perishing from want, we should have reason to be thankful for the opportunity of doing it, but if in addition to that, we could provide the means of instruction, and God should bless our endeavors to the salvation of his soul, and he should hereafter become a preacher of the gospel to his own countrymen, and be the means of doing great and extensive good, how abund-

antly should we be rewarded for all that we may have done.

"With these views we do hereby form ourselves into a Society, and adopt the following

#### CONSTITUTION.

ARTICLE 1st. This Society shall be called the *Juvenile [female] Mite Society for the education of heathen children*, to which object its funds shall be applied.

ART. 2d. Any youth [young female] may become a member by signing her name to this constitution.

ART. 3d. It shall be the duty of every member of this Society to raise money for its funds by his[her] own savings or earnings. Should any member be disposed and enabled to contribute any thing raised by other means it must be particularly mentioned when paid to the Treasurer; that so it may be accurately known how much each member has raised by the ways first mentioned.

ART. 4th. Every member shall keep a box in which to deposit whatever he [she] may get from time to time by his [her] own savings or earnings.

ART. 5th. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and three [five] directors: who shall perform the duties belonging to their respective offices: and shall be annually chosen at the meeting in January.

ART. 6th. There shall be a quarterly meeting on the first Wednesdays of January, April, July and October, at which meeting every member shall bring whatever he[she] may have raised during the quarter, and pay it over to the Treasurer. Should any of the members be absent it shall be the duty of the Treasurer to call on them, as soon as convenient, to receive their contribution.

ART. 7th. The monies contributed shall be sent to the Treasurer of the American Board of Commissioners for Foreign Missions, to be expended in the education of one or more heathen children, or youth.

ART. 8th. Should any member have neglected for three months without good reason to save or earn any thing for the Society, he [she] will cease to be a member.

ART. 9th. This Constitution may be altered, or amended, by a majority of



members present at any annual meeting."

At the first quarterly meeting after the formation of these Societies, 16 dollars 58 cents were paid to the Treasurers by the members present; and they determined jointly to provide for the support of one heathen child in the mission family at Bombay, to be named *Samuel Newell*.

*Baptist Mission in India.*

FROM THE BAPTIST MAGAZINE, (LONDON.)

We extract the following pleasing testimony to the character and conduct of one of our Missionaries in the East, from an interesting work, entitled, "*Sketches of India*," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr Ainslie.

"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist Missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindoostanee translation of the Scriptures read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a Missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands.—From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand.

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They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the Missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live forever!'

"Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

Letters have recently been received from India. The following intelligence is taken from them.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter city, from the appointment of brethren Lawson and Eustace Carey to the joint pastoral office there. They appear to have entered on their labors with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

A pleasing instance of the effect of the instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Vansvariya, 29th June: "I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit

the school, and explain the word of the Lord almost as well as Christians themselves; which makes me to believe their conversion to be near. They also discourse at home about religion, and read the Bible on Sabbath and other days. Those that hear them, declare, that this is the true religion, and ought to be obeyed."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first "attempt to visit them, these uncivilized people ran up the mountains; however, one of them returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good; they accepted of 14 books."

A pleasing work of grace has been going on at Digah, and its neighborhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the *Missionaries* observes, as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of people in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great resistance made by the civil and religious prejudices of this people."

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptized by Mr. Thompson, at Patna. He seems to enter into the work of the gospel with all his heart. "I preach to the Hindoos and Musselmen," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children when I speak to them of the sufferings and death of the Lord of Glory; and the Savior of sinners for the salvation of the elect."

Brother John Kerr has proceeded from Ferukabad to Delhi, the ancient capital of India. "Here," says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Delhi; but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession."

### *Bible Societies.*

#### *Extract of a Letter from Russia.*

"You will no doubt feel much interested in being informed, that a Bible Society has been established in Cronstadt, (the principal naval station of Russia.) This took place last Tuesday. His excellency Mr. Papoff and myself were present from the Committee here. I never witnessed a more interesting scene. Above 200 were assembled, of which, above two-thirds were naval officers. Con. Admiral \*Rosotkoff was chosen President. The Committee consists of a Russian, a Catholic, a Lutheran, and an English clergyman, a doctor of medicine, 4 naval officers, 2 vice-consuls, and 2 members of the Custom-house. At one time I should have thought that Cronstadt would have been the last place in Russia at which a Bible Society would have been established, but with God all things are possible. I have seldom witnessed a better spirit than on this occasion; the deepest attention reigned during the excellent addresses which were delivered by the President and Secretary, and my friend Papoff. When it came to subscription, all pressed forward with an eagerness which showed that they were in earnest. The members of the Committee are most excellent men, full of zeal. I expect much from this Society; they have it in their power to do much in distributing the sacred Scriptures in almost all languages. I hope many a ship will carry with

\* The name cannot be correctly decyphered.



them from Cronstadt the treasure of great price, wherewith to enlighten the countries to which they belong, or which they may visit. It is some months since a friend began to distribute the sacred Scriptures in that place, and we have already heard much of the good effects produced by them. Thus we have a door opened for the navy of Russia, and I expect the day is near when we shall have *Marine Bible Societies* also. God is doing great things for Russia, and in Russia."

A *Marine Bible Society* has been formed at New-York for the circulation of the Holy Scriptures among seamen.

### Sunday Schools.

For several years past, schools have been in operation in England for the religious instruction both of adults and children on the Lord's day. Very important benefits have resulted from them, especially to those, who would otherwise have received no instruction at all, and would have remained ignorant through life not only of the principles of Christianity, but of the rudiments of common learning. In several parts of England such schools are under the superintendence of Societies called Sunday School Unions. The following extract from a letter written in Sheffield to a gentleman in New-York, contains an interesting account of the annual meeting of such a Society.

"We have had another most interesting anniversary of our Union. Every year, prejudice wears increasingly away, and the union of hearts is more and more effected. Indeed, there seems to be but one heart and one wish among us, and that is, who shall bring the most glory to our Redeemer's kingdom.

"At our first anniversary there were three thousand children, and four hundred teachers; at the fourth anniversary, which was on Monday last, there were six thousand five hundred children, and fourteen hundred teachers, and we have every prospect of extending our borders the present year.

"We are going to establish branch Unions in all the villages which are about six miles around Sheffield, and we anticipate a great accession of numbers and teachers from this plan. The triumphant car of our beloved Immanuel is rapidly advancing through the nations; we are anxious to follow in his train, and take with us all that are within the range of our influence.

"Since our anniversary has been formed, there has been a Union established at Birmingham, and another at Leed, and a third at Chesterfield. To the two former our union has been very useful, and the Chesterfield school has been formed on our plan.

"Thus we hope that the little leaven will be more and more extended, until it leavens the whole lump.

"We have rejoiced to learn, that you have established a Sunday School Union in New-York. We mentioned this to the Society at our last meeting, and the information was received with great joy. Could the teachers of the Sunday Schools in New-York, have been brought to the burying ground at the top of Broad Lane, some few days ago, where four thousand children were arranged in a beautiful hollow square, four deep; the boys without in two rows, and the girls within in the same order; the whole neatly dressed, with joy beaming in every eye, and pleasure in every countenance; while two thousand more were in the Wicker, and seven hundred at Loxley; the whole belonging to the Union, and all singing the praises of God, in the open air, to the gratification of thousands of admiring spectators: could they have noticed the interest which all classes of people in the town and country seem to take in the Union; could they have seen Carver-street, and Queen-street Chapels, the largest in the town, thronged with children, every seat containing double rows: could they have heard them lisping the praises of the Redeemer in exact time, and with beautiful harmony: could they have heard the affectionate sermons preached, and witnessed the impressions they have made upon the audience; could they have been present at our meeting for business in the afternoon, and have

heard our report for the present year, crowded with important particulars, and the animated speeches then delivered: could they have witnessed that ardor of zeal, that intenseness of love, and that anxiety for the salvation of all: we are sure it would have been to our American brethren, a scene that would have proved stronger than ten thousand arguments of ours, to prove the advantages of Union Sunday Schools.”

*Christian Herald.*

Within a year or two past Sunday Schools have been established in many parts of this country. The following interesting statements are extracted from the first report of the New-York Sunday School Union Society, for the year ending February, 1817.

“Immediately after the organization of the Society, schools were established in different parts of the city, and multitudes of uneducated children and adults collected into them. The design was prosecuted with so much energy, that twenty-three schools were opened before the first Quarterly Meeting. These schools, conducted by about 50 Superintendants and 170 Teachers, comprised more than 2000 learners; of which number, about one tenth part were adults, and one fourth part people of color.

“In the three months preceding the second quarterly meeting, three new schools were instituted, and considerable additions were made to the number of teachers and learners.

“Two more schools were formed before the termination of the third quarter, making 28 schools, including, at the last mentioned period, no less than 3000 scholars.

“The reports received from the Managers of the schools, at these quarterly meetings, afforded most ample and gratifying evidences of the utility and importance of the undertaking; and particularly of the visible improvement witnessed in the personal appearance and the behavior of the scholars, and of their rapid progress in the attainment of knowledge; nor were there wanting testimonies that several of them had, to appearance, been savingly benefited through the instrumentality of Sunday School instruction. In

short, the beneficial effects of these institutions were shown to have been experienced by families and neighborhoods, and to be notorious on the slightest observation of the streets, particularly on the Lord’s day.

“At the fourth quarterly meeting, which took place on the third day of February, 1817, it appeared that the number both of teachers and learners had been somewhat augmented, notwithstanding the inclemency of the season; and that much had been gained in point of regular and punctual attendance. The Reports were unanimous in testifying to the diligence of the learners, the interest with which they engaged in their tasks, the solicitude with which they listened to religious instruction, the salutary influence wrought on their dispositions and conduct, and the various happy effects of the schools upon children and parents. Not a few instances were specified of children having become hopefully pious in the schools, whose subsequent conduct had confirmed the favorable impressions entertained respecting them: and one or two, who have been taken from this world, manifested, in their last hours, a deep sense of religion and an humble confidence in the Savior.

“It should be observed of the children received into these schools, that a large proportion of them were never before favored with any literary or religious instruction; and those who had learned to read, for the most part, knew nothing of their moral obligations and duties. The wretched circumstances and deplorable ignorance of many of them, were such as might affect any heart. Could the Society look into the retreats of indigence and vice, from which numbers of scholars have been collected, no language employed to describe their situation would be thought extravagant. The offspring of parents who have themselves trod the paths of ignorance and depravation, they were nursed in the lap of irreligion, and educated by examples of iniquity. Yet, from the most hopeless abodes of immorality and want, the efforts of kindness and compassion have gathered many learners into the Sunday Schools, whose improvement, in manners and appearance, in learning



and temper, have frequently gained the commendation of their teachers.

"On the other hand, a very considerable proportion of the children in these schools belong to industrious and reputable parents, who have repeatedly expressed their sense of the good effects of the institution, and tendered their thanks for the benefits conferred upon their families.

"The influences and results produced by Sunday School instruction are every where the same, and they are the more conspicuous from the character and circumstances of those taught. To detail the instances of extraordinary improvement in knowledge, and of melioration in manners and temper, or of salutary impressions upon companions and relatives, which have occurred in the schools connected with this Union, would be inconsistent with the proper limits of a Report. But the Committee feel it incumbent on them to present some view of the economy of these schools, and of their relative advantages of usefulness.

"Whatever may be the character or situation of the learners, the object of the Sunday School system is to impart a sound religious education; to afford the best means of moral and religious improvement, accompanied by good examples and the strongest motives to sobriety, industry, and the formation of good habits. In a word, Sunday Schools are adapted to confer such an education as might be attained in pious and well regulated families, where the heart and the practice, the interests of this life, and of that which is to come, are properly regarded. This object sufficiently indicates what must be the general character and dispositions of those who teach. The schools, generally, are assembled twice every Sunday, and opened by some religious exercises, of which singing, in which the scholars are taught to join, usually forms a part. The scholars are arranged in classes of 6 or 8 to a teacher, each teacher having the names and places of residence of those committed to his care. By a course of kind and affectionate treatment, the teacher gains the confidence and love of his pupils, while he becomes more deeply concerned for their welfare. They soon regard him as their friend;

they listen to his inculcations, respect his person and examples, and display an ingenuous forwardness to meet his wishes. The lessons used in the schools, being those compiled for the London Sunday School Union, are happily suited to the object in view. They are expressed in Scripture language, and comprise sketches of sacred history, while they exhibit the precepts and promises of the Bible, and teach the personal and relative, as well as the moral and religious duties of men. To these, which are contained on sheets and in spelling books, succeed the Scriptures themselves, which are read and recited by the higher classes. The instructions which they receive are calculated to impress on the learners a deep sense of moral obligation and accountability. They are taught to reverence the day divinely set apart for religious purposes, and to associate with their regard for it, those sentiments and feelings which always exert a powerful restraint upon human conduct. With the impressions which they may have gained in school they go to places of public worship, and once a month the children of many of the schools and their parents are met in the school room by a minister, with a particular view to their religious edification. Besides these attentions, the learners are frequently favored at their dwellings with visits from the teachers, designed to promote their moral and social welfare. Here they are often found employed at their lessons, or reading to their untaught parents, and sometimes engaged in acts of devotion. By associating with those whom they respect and love, and by being governed and instructed at school, they become docile and affectionate at home. The parents soon take an interest in them which they never felt before. Pleased with the decent appearance which is required on their admission into school, as well as with their better conduct, their advancement in learning and the regard shown for them by others, they are generally disposed to co-operate in a work which so much affects the comfort and the hopes of themselves and their offspring.

"Among the benefits of the Sunday

School system, the Committee would be wanting in fidelity should they omit to notice those which relate to teachers. The duties of their office are such as obviously tend to the improvement of their whole character; and especially as they require the exercise of every good affection, they are suited to promote their spiritual interests, to assist their progress in the divine life, and to enlarge their capacity of usefulness and of happiness. Besides these effects upon those who entered the schools of the Union, under this influence of experimental piety, the Committee are bound, with gratitude and praise to God, to state, that consequences still more important have resulted to various other teachers, who, while endeavoring to explain to their pupils the doctrines and duties of religion, have been strongly impressed with their own need of divine illumination and forgiveness; and whose conviction and anxieties have issued in their hopeful conversion to the love of God, and the faith and obedience of the Gospel. Occurrences of this nature, familiar as they are in the history of Sunday Schools, merit to be thankfully recorded, and had in lasting remembrance.

"In pursuance of a measure suggested in the Constitution, the Committee, at an early period, appointed a number of gentlemen visitors of the schools; an office which the experience of foreign Sunday Schools had proved to be of much importance. With these gentlemen, several others have since been associated. The schools have been visited as regularly as circumstances would permit; and the Committee have reason to believe that material benefits have resulted from this service."

It is believed that Sunday Schools, judiciously conducted, would prove highly useful in the more populous towns of this District, where many children are to be found who receive no religious instruction at home, and do not enjoy the advantages of attending public worship. In those places, also, where there is no settled ministry, might not Sunday Schools be, by the blessing of God, an important means of rescuing multitudes of children from ignorance, vice, and ruin?

*Extracts from the Report of THE MASSACHUSETTS PEACE SOCIETY, at its first Annual Meeting, held in Boston, Dec. 16th, 1816.*

THAT impressions have been made, and effects produced, favorably to the objects of the Society, may appear from the following facts:—

The Massachusetts convention of congregational ministers have, by vote, and by an interesting address to the public, approved the object of the Society, and recommended, "that the members of this convention become members of the Society; and that they severally use their influence to induce others to become members, and to promote the formation of auxiliary Peace Societies in their respective vicinities."

The general association of Massachusetts Proper, in a pastoral address to the churches, have spoken of Peace Societies, in language sufficiently respectful. These are the words of the address: "Should Peace Societies be extended, they will be handmaids, or rather guardian angels, to other benevolent institutions. No means seem so likely to produce universal peace, as the influence of such Societies."

The united testimony of two such respectable bodies of the ministers of religion, communicated to the churches, must naturally make a powerful impression, and lead many to reflect.

Since the formation of the Society, more than one hundred and thirty respectable members have been added. The present number of members already reported, is one hundred and seventy-three, of which more than fifty are ministers of religion; and a considerable number are laymen of high standing, and who would be an honor to any Society.

Had no other facts come to our knowledge, those which have been mentioned might well encourage the heart of every friend of peace. But information has been received from different sections of the United States, and from foreign countries, which affords still further ground for rejoicing in hope. For it clearly appears, that the wonder-working God has been exciting his children, in various parts of the world, to reflect on the barbarous



and anti-christian character of war, and to exert themselves for the abolition of this tremendous scourge of man.

Information has been received, that the Peace Society in New-York is in a growing state; that a Peace Society has been formed in Ohio; and that the principles of peace are rapidly gaining ground in different parts of the country.

Nor is it in America alone that the God of peace has been opening the eyes of his children on this interesting subject. Even prior to the formation of our Society, he had shown that the hearts of kings and emperors were in his hand, by exciting three powerful sovereigns to unite in a holy league. Four other powers have since been added, and now, seven of the European governments have bound themselves by a solemn covenant, to make the precepts of the Gospel their guide, both in governing their respective subjects, and in their treatment of each other. And the preservation of peace is the avowed object of the alliance.

In Great-Britain, also, the eyes of many have been opened. A Society for the abolition of war has been founded; and the subject of war has been discussed with great freedom and ability.

It has also been recently announced, that the Prince Regent has signified to the allied sovereigns, that although the form of the British constitution prevents his signing the treaty called the Holy League, yet they "have his entire concurrence in the principles they expressed, and in the declaration they have made."

Admitting the possibility, and even the probability, that the alliance for the preservation of peace will be violated, and that there will again be wars in Europe prior to the happy day, when the nations shall learn war no more, still the Holy League may be of vast advantage. It is calculated to call the attention of people of all classes to the destructive character of war. It opens a door for a free discussion of its nature and principles, both from the pulpit and the press. Of course, the number of the friends of peace will be continually increasing, till their combining influence shall put an end to the game of blood.

It is a fact, which demands our grat-

itude, that notwithstanding the general prepossession, that wars are as inevitable as earthquakes and tempests, and that an effort to abolish them would be both useless and dangerous, and little less than fighting against the Almighty; yet these prepossessions have been gradually subsiding, or at least they have not been suffered to display themselves in acts of hostility against the Society. Some things have indeed been written, from a misrepresentation of the objects of the Society, but much less than might naturally have been anticipated, and probably very little, compared with what would have appeared, had the writers been met with intemperate replies.

Christians have long been in the habit of commemorating, at this season of the year, the birth of the PRINCE OF PEACE. It is now 1816 years since the anthem of Angels was heard by the Shepherds of Bethlehem—"Glory to God in the highest; and on earth peace; good will towards men." It was at this season of the last year, that the emperor Alexander proclaimed, in Russia, the pacific alliance. In the same month, the Peace Society was formed in Ohio. At this season of the last year, the Massachusetts Peace Society had its origin. The avowed object in all these recent institutions, is, to carry into effect the grand and benignant purpose of God, in sending his Son as the Prince of Peace.

Thus said the benevolent Messiah—"The Son of man came not to destroy men's lives, but to save them." His doctrines, his precepts, his prohibitions, his examples, and his prayers, were all adapted to such a heavenly purpose. In subserviency to this purpose, our Society was formed. To this end, all its operations should be directed. And what can be more animating than the thought of being workers together with God, for the redemption of our race from the oppressions, the crimes, and the miseries of war; and for the establishment of peace and good will in a world of intelligent beings, for whom the Savior died, and who have for ages been in the habit of destroying one another, and of glorying in their shame?

From divine prophecies, and from what God has already done, we may

derive hope and animation. But let us never indulge the thought, that those predictions which involve the agency of men, will be accomplished without agency. Having put our hands to the plough, let us never look back. Having enlisted as soldiers of the Prince of Peace, let us quit ourselves like men. With our minds deeply impressed with the bloody and revengeful character of war, and its contrariety to the spirit of our religion, let us resolve, in the language of Mr. Wilberforce, "Never, never will we desist, till we have wiped away this scandal from the Christian name."

A PEACE SOCIETY, of which the Rev. Dr. Appleton is President, has recently been formed at Portland. Its object is "To promote the cause of peace by methods which all Christians must approve; by exhibiting with all clearness and distinctness, the pacific nature of the Gospel, and turning the attention of the community to the nature, spirit, causes, and effects of war." Each member of the Society, who pays one dollar annually, is entitled to receive one half of his subscription in books and tracts. Members, who pay fifty cents annually, are entitled to a loan of books, under certain regulations.

"That no unfavorable impressions may be made upon the public mind as to the views of the Peace Societies," it has been explicitly stated, "that they are not designed to condemn those measures which may become necessary, when just demands of reparation or security, can neither be safely waved nor peaceably obtained; and that as little are they designed to dictate when such exigencies exist, so as to deviate in the least from those precepts of Christianity, which inculcate submission to civil rulers."

ORDAINED, at Woolwich, the 26th of February, the Rev. JONATHAN ADAMS, as colleague with the Rev. JOSIAH WINSHIP. Introductory prayer by Rev. Mr. Ellingwood; sermon from Hebrews iii. 1, by Rev. Mr. Jenks; ordaining prayer by Rev. Mr. Gillet; charge to the Pastor by Rev. Mr. Winship; charge to the people by Rev.

Mr. Bayley; right hand of fellowship by Rev. Mr. Packard; concluding prayer by Rev Mr. Mitchell.

#### OBITUARY.

DIED, at Hartford, (Con.) on the 25th of Dec. last, the Rev. NATHAN STRONG, D. D. in the 69th year of his age, and the 43d. of his ministry;—at Utica, (N. Y.) on the 28th of Dec. the Rev. AZEL BACKUS, D. D. President of Hamilton College;—at New-Haven, (Con.) on the 11th of January the Rev. TIMOTHY DWIGHT, D. D. L. L. D. President of Yale College, in the 65th year of his age, and the 22d. of his Presidency.

"We cannot forbear," says the Editor of the Religious Intelligencer, "to notice the wonderful coincidence of a mysterious and holy Providence, which has taken from a sympathizing world, three great pillars of the Church. Dr. Dwight, Dr. Strong, and Dr. Backus. They were pleasant and lovely in their lives, and in their deaths they were not divided."

#### FROM THE RELIGIOUS INTELLIGENCER.

*"He shall be called a Nazarene."*

I saw the glow of life, and love,  
Steal o'er the sick man's pallid cheek;  
The tongue, once dumb, in praises  
move;

Taught by the Nazarene to speak.

I saw the solemn funeral train;  
The widowed mother's silent tear;  
When lo! she clasp'd her son again;  
The Nazarene had touch'd his bier!  
"Hadst thou been here he had not died,"  
The weeping, doubting sisters said:  
"Lazarus, come forth," the Savior cri'd;  
The Nazarene restor'd their dead.

How devils smil'd when Jesus bled;  
Vain hope! they thought mankind  
were lost,

When, bowing low his gentle head,  
The Nazarene "gave up the ghost."

But what amazement reign'd in hell,  
When Jesus bursting from the grave,  
Bade to the world this mystery tell,  
The Nazarene must die to save!

I heard the happy, heavenly throng,  
Praise Him who bought them with  
his blood,

I heard the everlasting song,  
"Jesus the Nazarene is God."